1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

brush until night and then start out to the next mountain range. Don't go across flats in the day. Only travel day and night if you are in the mountains." 868 881 702 484

About water they told me this: "If you don't know where there is water, get up on a high place and look for the green spots. Where there are trees and green grass growing, there you will find water. Don't go to it in the day though. Enemies look for you there. No matter how thirsty you are, wait until night comes. Then go there, drink, and fill up any water container you have brought with you."

Also they told me to go to sleep in a place from which I could get to cover quickly. And they told me, "Even if it is a hot day, don't go to the deep shade. Go under a little bush in the open or under grass. The first place a Mexican or another Indian or a wild animal looks when it comes along is in the shade, and there you are. If you are in the tall grass and hear something, just pick some grass up, hold it before you, and look through it. Then it will be hard to see you, especially from a distance. If you are out where the brush is heavy and you want to conceal yourself without moving, just take a branch which is to the right or left and pull it in front of you."

I was spoken to in this manner also. "If you see someone in the distance and don't know who it is, pick out a place from which you can get to cover easily but which is in the open and visible from this cover. Take grass and make a fire and put evergreen on to make a heavy smoke. Then put it out at once and run to the place from which you can see well. The person will come over to the place where the fire was, and you can tell who he is. You are in a good place from which to strike or get away if he is an enemy, and you can go to him if he is a friend.

"If you are lost or want to find someone, make a fire and a smoke and put it out. Look around then. Your friends will make one too and then you'll find them. If you want someone to follow you, send up smoke and at the place put a notched stick pointing toward the direction in which you went. Your friends will find it. They will come in to your people and say, 'The fire looks as though it was made two or three days ago; we'd better follow at once.'" [487]•

They told me how to camp out in bad weather too. They said: "In winter try to find a tree with wide branches, for there will be less snow under it than in other places. Rake away what snow is there. Find a dry spot, cut branches, and pile them on it, and put your robe on them. Sleep near a fire there. Build the fire on top of the ground if you are not going to stay long. If you are going to camp there for some time, dig a pit."

There is no definite age at which a boy must join his first expedition: "When a boy is old enough, he volunteers." Though there is no compulsion to participate, the physically fit who wish to enjoy material benefits can hardly choose another course. Because of its practical and ceremonial extensions this apprenticeship is indispensable to successful warfare, and the man who has 881 868 702 721 [554]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

726 ahead in the roughest places, looking for signs of the enemy. These are the
725 fastest men.

Another trick is like this. If the enemy is right on their trail and is catching up to them, they get into the roughest, most rocky place they can find. Two Chiricahua scouts stay behind and show themselves to the enemy while the rest conceal themselves. These two act as though they didn't know the enemy is there. They get in range of the enemy. They act as if they had no idea the enemy is in sight. They go toward the place where their own men are. They are watching though, and are ready to jump and run as soon as the enemy shoots at them. When this happens they will be running toward their own men. These Chiricahua see them coming and let them pass. But the enemy comes after them, and before they know it they are in front of the Chiricahua weapons. This has been done several times, they say. They have to plan what to do beforehand to accomplish it.

726 In the thick of battle the use of the name again operates as a
551 solemn claim:

If we are having a fight with Mexicans, or are in any other kind of battle, and everybody runs away from me and leaves me with the enemy shooting at me, it is all right to call a man's name to get help. Maybe P. is the last man and he is starting away and is about to pass me. I call him by his name and say, "Don't leave me here alone with these people!" Then he would say, "Well, that's my name," and he would turn around and begin to fight again. That's how the name is used. If you call his name, it is almost impossible for a man to leave you. In time of peace a person doesn't like to be called by his name.

726 If superior numbers are encountered or if the fight is turning out badly, the warriors disperse:

Sometimes they scatter out and agree to meet at a certain place on a certain day. A small group goes this way and another goes that way. They run on rocks as much as possible so that their tracks will not be seen. They say, "Go on rocks so your tracks will not be fresh. Keep off soft ground."

A person hides his tracks by jumping from rock to rock and from bunch of grass to bunch of grass to get away from those who are following. Another thing he does sometimes is to take grass and rub out his tracks with it so they won't be noticed at some places where they are too plain.

726 Signs on the trail or other devices may be necessary in time
487 of war:

Sometimes they tie a piece of something on a tree and then on another so that they can be trailed by friends who are looking for these signs. The pieces may be a whole day's journey apart. But the Chiricahua is looking for it as he goes along, for the agreement has been made, and he knows what the sign will be. Or they

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

might agree that a stone pointing in a certain way will be a sign. Lines on the ground are also made to indicate which way they are turning on the trail. Dropping a stick in the direction in which you are traveling is another way.

The wolf howl may be simulated by the members of a scattered party. "The warriors would call to each other with the wolf howl. When the Mexicans were our enemies, we used to howl to each other in this way so that the enemy would not know who we were."

The smoke signal, too, is used to some extent:

If a group agrees that when they get to a certain place they will make a smoke signal, the others watch for it. None is made except on agreement. It has to be used during the daytime. Sotol is used to make these smoke signals.

For signal smoke a fire is built, and damp wood and grass are put on; this makes a smoke that can be seen for great distances. Whenever the Chiricahua see smoke from a long distance, they know something is happening. The smoke always means something, usually that there are enemies or that there is an epidemic. If it means the first, the smoke is from a mountaintop. If it means sickness, it comes from a camp in the valley.

According to another informant, the smoke signal can be used to determine whether members of an approaching group are friends or foes:

If one party of men sees another in the distance, it lights a fire to the right of it and sends up one column of smoke. This means, "Who are you?" If the other group builds a fire to its right and sends up one column of smoke it means, "We are Chiricahua and friends." To send up the smoke, they put wet grass on the fire and throw a rock on top. The weight of the rock makes the fire burn fast. Then you scatter the fire quickly to stop the smoke.

Finally, the smoke signal serves to acquaint the home camp of the war party's safety:

If, when the warriors leave, they are not certain at just what time they are coming back, the people who are left behind must look for smoke at a certain mountain or canyon that they name. These people have to have a scout looking for this smoke. For instance, they say they will be back in fifteen days. The days pass, and they are not back. Then those left behind look for smoke from that day on at the place they mentioned.

After the introduction of the mirror, some use was made of it for signaling in times of strife: